

A 786
Second Friendly Epistle

TO [Some Friends]

Mr. George Keith,

AND

The Reformed Quakers.

Who are now Convinced, That Water Baptism is an Ordinance of Christ, to continue to the End of the World.

But are Enquiring about the Mode, and Form of Administration; Whether by *Effusion* or *Plunging*.

Wherein is proved, (with the Approbation of some of the most Learned Divines in London)

I. That *John* the Baptist, and *Peter* the Apostle, declare that they Plunged not.

II. That Plunging is contrary to the Doctrine of Baptism; and therefore is no lawful Baptism.

III. That if Plunging were a Duty, and commanded by Christ, our Brethren the Anabaptists practise it not, and so are self-condemned on their own Principles.

Humbly offered to the Consideration of all the Baptized Congregations in England; and also of the Dissenters.

By the Reformed Quakers old Friend,
Trepidantium Mallet.

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A

A
Second Friendly Epistle

TO

Mr. George Keith,

AND THE

Reformed QUAKERS, &c.

BRETHREN,

I Shall not trouble my self, nor you, much about the Subjects of Baptism now; Whether Infants, or the Adult only, are to be Baptized: Because you are Men and Women, and grown up Persons, to whom I now apply my self; and who are with too great Acrimony, and very severe Censures, contending about the manner of Baptizing. We who (blessed be God) own, and our purblind Brethren who disown, Infant-Baptism, are agreed as one Man in this. That all Unbaptized Persons, young or old, ought to be Baptized. I now bring (I hope) not a drop of Oil, but much Water to quench these Flames. It is a common Cant among too many

paper-

paper-headed Men, *That none should be Baptiz'd till they come to the Years of Discretion*; but if we read some of their Scrible, and hear some of their Chats, would they had stay'd till then; the Controversy might the sooner be ended.

According to your desire, My worthy Friend Mr. Keith, I appear to prove, Not so much that the word βαπτίζω (to Baptize) signifies to Plunge only; (they are in a Dream that affirm it, and with me it is an idle Question;) but other things. Yet to do our Plungers (vulgarly so) right and equity, I do acknowledge, that one place urged against them by (otherwise learned) Pedobaptists is ignorantly, unlearnedly, and foolishly urged; *Mark 4.* the first part of the 7th Ver. And when they came from

the Market they eat not, we read, and *Matthew 23.* that congruously, except they wash.

These Men Criticise, except they are Wash'd or Baptiz'd; For, say they, *the Word is the Passive Voice, not Active.* O miserable *Gentians*! It is neither; but the *Active Voice*; the first Aorist of the *Subjunctive Mood* from *βαπτίζω*, the first Future of the *Indicative*. Yet I acknowledge other Places well urged by these Lights, as *Hebr. 9. 11.* *There were,*

says St. Paul, *among the Jews, many washings or Baptisms;* and among the *Gentiles,* *sprinkling with Blood.* Now if

Sprinkling with Blood were a Baptism, Sprinkling with Water is so. In the 8th of *Numbers*, and in the 19th Chap. of that Book, they were said to be Clean, by *sprinklings* on them; and those *sprinklings* were some of their Washings or Baptisms. Also

Also those Worthies do well and unanswerably
 urge, *Mark 4. 7.* the latter part of that Verse;
 where we read of the Baptizing of Beds and
 Boards, &c. were they Wash'd or Baptiz'd by
 being plunged into Water, or Water poured on
 them? But there is one place, which our Eagle
 Ey'd Men urge, tho' some too often in this
 Controversy forget it, that doth knock this Di-
 spute in the Head. *Luke 14. 38.* When the
 Pharisee invited Christ to Dine with him, He
 wonder'd, that he was not Wash'd or
 Baptiz'd before Dinner. Did he wonder to con-
 sider that a Man he brought just before *Jesus*
 into his House, had not been plunged *every*
 all over before he sat down to Meat?
 No, but that he did, not what is expressed else-
 where, wash his Hands before Dinner. Now
 this Argument, I dare aver, is Infragable. If
 a Man may be said to be Baptized, when his
 Hands only were wash'd, he may be said to be
 Baptized when his Face only is wash'd: Is there
 any Proposition in *Earth* more evident? To say
 this is Synecdochical, and so far as they were
 Baptiz'd (or Wash'd) they were Baptized. Why
 Sirs, are you Men? Will not this Answer serve
 us, as well as you? Away with such Childish Sub-
 terfuges (they wash Hands by pouring). *2 K. 3.*
11. As great Folly is it to tell us, with inflexible
 confidence, That all Criticks in their Lexicons
 and Comments tell us, that the word *Baptiz*,
 signifies only to Plunge or Dip. Were it true,
 as it is notoriously false, I cared not, when sa-
 cred Writings tell us so plainly the contrary, as
 if written with a Sun Beam; and every one that
 can

can understand his *Greek Testament*, may run and read it: I am even Sick of any Question about this; and crave Excuse I have taken any Notice of it. My Work to you, Good Mr. Keib, and the Reformed Quakers, and to all the Baptized Congregations in *England* (and *Dipt ones too*) is to prove.

First, That *John* the Baptist, and *Peter* the Apostle, solemnly declare to all they Baptized, to all the Spectators, and by them to us, and to all Men to the end of the World, That when they Baptized such a vast Concourse, and so many Thousands, that they plunged not a Man of them.

Secondly, That therefore Plunging is contrary to the Doctrine of Baptism, and is no lawful Baptism; but a Human or Diabolical Invention, a Breach, a notorious Breach, an intolerable Breach of the sixth and seventh Commandment, and to be abhor'd, not only by all serious Christians, but sober Men and Women.

Thirdly, That if Plunging were a Duty, and a Command of Christ, our Dippers practice it not, but are Transgressors as well as we, hardly doing their Work by halves; And this will we do, if God permit.

4. That *John* the Baptist, and *Peter* the Apostle, declare, They Plunged not when they Baptized.

Luke lays, *Luke* 3. 16. *John* said, *Awake* I Baptize you with Water. So we well and truly, and grammatically read the Text, I Baptize you with Water; He that cometh after me, says the same holy

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holy Mouth and golden Oracle, shall ^{is without} baptize you with the Holy Ghost, and ^{in ayle} with Fire.

Now I thus Argue :

1st, He that saith, He Baptizeth, strickly and properly, with Water ; doth here declare, He Plungeth not into Water. Is it Sense this to say, I plunge you with Water ? Now Luke leaves out the Preposition (*eo*) in this Verse ; therefore I cite this place principally. Thus this great Schollar, and Grecian, and beloved Physician, I have observed, doth in this his Gospel, and also in his *Acts* of the Apostles, *Acts* 1. 5. And he brings in Peter's Saying, about the Baptisme of Cornelius, with Water, without any Preposition, (*San* without *eo*) *Acts* 11. 16. Now here Peter and John embrace each other, both disown here Plunging. Who can construe this Greek Sentence, *Βαπτίζω ύμᾱς San*, I Plunge you with Water ? No, but as we do, and they too, I Baptize you with Water. Now Luke wrote good Greek, as well as Matthew, that puts in the Preposition (*eo*) ; yet he, and others, cannot be read, I Baptize you in Water ; for this is common for *with*, to give but one pregnant Example : If any be so weak as to doubt it, *Ephes.* 6. 2. Honour thy Father and thy Mother, which is the first Commandment with Promise ; so we well and truly read it. Not the first Commandment in the Promise, but with ^{is in} Promise ; for the Commandment was *ἡ πρώτη*, not in the Promise, but the Promise in the Commandment. But this is so common in the Greek Tongue, that no Man that under-stands

stands this rich and copious Language, can doubt it. But suppose the bare Phrase by it self were not so clear, yet it becomes so by its connexion with the next words; and therefore I put in *here* before, for greater Security. Now, as *John* says, *I indeed Baptize you with Water; He that cometh after me, is mightier than I, the Tatcher of whose Shoes I am unworthy to unloose: the same shall Baptize you with the Hly Ghost and with Fire.*

I hence Argue thus:

II. *John* so Baptized with Water, as Christ with the Holy Ghost and with Fire: and Christ so Baptized with the Holy Ghost and with Fire, as *John* Baptized with Water. Now *in ordine* the Proposition (2.) is always put in *John* 4. here; yet this cannot be read *in ordine*, but with the Holy Ghost and with

Fire. Now let us turn to *Acts* 2. 1, 2, 3, 4, 5. ver. &c. In the days of Pentecost was this Promise fulfill'd. And I pray all to lay aside Passion, and read soberly, and see what Light that may give in this case about the manner of *John's* Baptism, whether by Effusion or Plunging. The House was fill'd with Wind, but when? When they were together in one place, with one accord. Now observe, The Wind was poured on them, not they drove or plunged into it; and did this Wind reach any more than their Faces, or visible Parts? Our Plungers tell us, *The Water must touch all.* The Fire lighted on them, or late on them, visibly. Observe, they were not thrown into the Fire: were they? I no more believe *John* threw his

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Hearers into the Water, than Christ, in the days of Pentecost, threw those Believers into the Fire. But that which puts the matter out of all doubt with me, is *Peter's* citing the Prophecy of *Joel* with a *Then was fulfilled*; I will pour of my Spirit, is mentioned twice, on your *sons and Daughters*; your young Men shall see Visions, and your old Men shall dream Dreams. (This is another Proof, by the way, that Baptize signifies to pour.)

Now, you that are Baptized, and you that are Dipp, I pray you, I adjure you, soberly, and in the fear of God, laying aside Pride, Wrath, or Confidence, compare *Mat. 3. 11*, and *Acts 2. 17*. read carefully, The Promise and its Performance, the Sign, and this Thing signified, *John's* Literal Baptism, and *Christ's* Spiritual Baptism, and you may easily know, how *John* Baptized with Water, as *Christ* Baptized with the Holy Ghost, and with Fire: And this is said plainly (as plain as words can make it) That it was done by Effusion or Pouring, not by Immersion or Plunging, I may say as the Prophet, *Who is Blind as my Servant? if you see it not.* For

1. Here is an excellent Analogy: How improper had it been for *John* to say, I Plunge you into Water, and *Christ* shall pour the Spirit and Fire on you. Therefore in *John's* Baptism was there an Application of Water to the Persons; not the Persons to the Water.

2. We are not said to be applied to the Blood of *Christ*; but the Blood of *Christ* to be applied to us: Nor to be immersed into the Graces of the Spirit; but they poured on us. There-

fore I take their Dipping to be Unlawful, as well as Plunging (the Difference I shall soon discover). When we are said to be Baptized *into one Spirit*, it speaks only of a *Relation*, not Manner of a Thing; as when a Man is said to be Baptized *into* such a Church, by some Men, tho' by the way, I understand not Men being Baptized into such a particular Church, and so ordain'd to such a particular Church only; when they are Members of another Church, must they have another Baptism? And when some are Pastors on removal, must they have another Ordination? Into what particular Church was *Paul*, the Eunuch, or Jaylor, Baptized into? But not to digress.

But now the Canons are mounted up, and roar. Many Objections some think cannot be Answered about my Assertion of *John's Baptism*. It is Objected,

1st, *It is proper to say, I Overwhelm you with Water, if not, I Plunge you with Water; and the word Baptize, may be translated to Overwhelm.*

Yes, if I pour Water on a Man, or cover him this way with it, I *Overwhelm* him with Water; but if I throw him into the Water (and not tie Water on him) I *Overwhelm* him *in* or *into* the Water.

2dly, But say others, *John Baptized into Jordan*, *Mark* 1. 9.

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But *Mark* before ver. 5. and *Matthew* say
in Jordan, as we read, and that pro-
 perly. *John* I hope went into *Jor.* is not *Jor-*
dain, was he plunged too? This is, is *Jor.*
 many times only *in*, not *into*, *Math.*
 28. 19. 20. *Go you therefore, and teach all Na-*
tions, Baptizing them in the Name of
the Father, and of the Son, and of the Holy Ghost. In the Name, not *into*, un-
 der Mr. *Ball's* (Catechism) leave;
 and the Quakers Paraphrase, to prove the Bap-
 tism to be Spiritual. But is Spiritual Baptism
 the Work of Man? No; but of the Spirit:
 And Water Baptism is the Work of Man. But
 where is Spiritual Baptism, or Sanctifying
 Work said to be *into* the Name of God? O
 hard Phrase! Other places may be urged, when
 Decision is. *Mark* 1. 9. shows *John* Baptized
 not *Christ* when in *Galilee*; but when he came
 to *Jordan*.

3. But that which is accounted the strongest Effort
 is, That many Pedobaptists grant *John* Plunged;
 and that so did the Primitive Christians a long
 time.

First, Not so many say so as you imagin.

Secondly, Some think when they read Anci-
 ent History, of them that Baptized in such a
 River, that they Plunged: They that so
 mistake Scripture, no wonder if they do Eccle-
 siastical History. I once lived in a Town where
 was a River, and there as is said of *Enon*, were

many Waters, no Convenience was there to Plunge; as Geographers say. Is not in *Emon*. I often thought when

I walked by the River, which was not seldom, that had I been the Instrument in the Hand of God, or any other been so, and they all had been baptized by Effusion; I doubt not we had all gone down into that River for our Convenience, and yet never have thought of such a nasty Trick as Plunging. Yet some would have ask'd, What did you do there? A Foolish to ask, What did *John* do in *Jordan*? I pray did you never go into the Water for no other end but to be Plunged there (not to Swim with your Heads above Water) nor to wash only your Feet? I pray what had *John* to do in the Wilderness? Go there, eat Locust and wild Honey; as well as choose a River for Baptism. In neither was *John* to be a President for us.

III. The Transmarine Anabaptist, though so fierce against Infant-baptism, yet are one with me in this point; and so some here in *England*. The Dutch Anabaptist lately wrote to the English ones, to know, Why they Plunge. — For they disown it, and plead for pouring, as I do. May not I as well urge their Authority against them, as they some Commentators against me.

IV. I cared not if many more granted *John* Plunged, if I prove he declares he did not: believe *John's* Words, not their horrid Exposition.

I therefore soberly (not as a Doubter, as many things? O that all were as clear!) I say I soberly ask, without intemperate Heat

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out with burning Zeal mixed with Love.

1. What were *John's* and *Peter's* Arms and Legs made of? Of Flesh and Bone, or Wood and Stone, to stand, and embrace, and plunge so many? *Mat. 3. 5.* All *Jerusalem*, all *Judea*, all the Regions round about *Jordain*, were baptized: So when Three Thousand were baptized by *Peter* in one Day, he had not much time to do it in, considering his Antecedent and Consequent Work. For my part, I should have read the History of *John's* and *Peter's* Baptism a thousand times over, before I should have thought of such an ill lookt thing as *Plunging*, had I not heard of some that dreamt of it. Either they were plunged with their Cloaths on; (if so, then indeed had they lookt like Men full of new Wine: All must have smild, and I think the gravest of themselves.) Or they were plunged with their Cloaths off: They were then guilty of Immodesty. *Peter's* Converts never thought of being baptized when they came out, and so brought no change of Cloaths; if they had, there could be no putting on, without putting off. What! Men and Women seen naked before all Persons, young and old? Wet Cloaths next to the Body is dangerous, in all Places, to most Persons; but I suppose their Bodies were made of, *no Adam knows what*. Did Christ indeed deliver from the Yoke of Bondage, and take away so many easy things comparatively to *Plunging*, and bring under this Yoke? Bread and Wine are things grave and decent in the other Sacrament, and, I doubt not, so must Washing be in this, without change of Cloaths, without strong Li-

quors, to fortify against the Danger of a Gospel Ordinance.

4. Some others Object, *There must be Plunging on another Account, if you have a Baptism that answers some of the ends of Baptism, that is not enough. Unless it answers all the ends of Baptism, it is not right. Now we are said, Rom. 6. 4. to be buried with Christ in Baptism.*

1. Prove, if you can, that those words have any Relation to the Form of Baptism; but to the Confession of Sin, the Person baptiz'd made, see *Mat. 3. 6.* Confession of Sin, we are said elsewhere to be *dead with Christ, and risen with Christ*, where not a word is mentioned of Water Baptism; by which we understand *Mortification and Vivification*. Thus Men deny others Symbolical Signs, and yet make some to themselves.

2. Yet, were it so not to say what others have well done of the Jews way of Burials, (as we read of *Joseph of Arimathea, &c.*) our Form of Baptizing more represents a Burial than theirs.

When we bury a Man, do we drive him or plunge him into the Earth, or pour Earth upon him? Comparisons run not on all four. I am under a Necessity of taking up this, and a few Passages more, I have written in other Books.

Pardon me, Reader, I use not to offend this way, I cannot help it this once.

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When any Anabaptist goes down into the Water, I wish he would remember the words of God, by the Prophet, to them that went down into Egypt, *Oh do not this abominable thing my Soul hates.* This is a Breach of the sixth and seventh Commandment, which forbids all Temptations, Incentives, unnecessary Actions that have a tendency to it (besides the God and Man provoking Sin of some that deny their true Baptism)

What is the reason that more Preachers among the Anabaptists long professing Religion, should at last fall more before one particular Sin, than other Ministers? As I have observed where Providence hath cast me. I speak not now of young Men, but Men of Years, I verily believe, nay, I doubt it not, they got their Infection by embracing the fair Sex: Would I were sure Mr. T. got none of his there. Mrs. Roe of *Bristol*, for Twenty Years or more, confessed to her Husband, to all Ministers, and me among the rest, and to good Mr. *Fairclough* (who mentioned it, in my hearing, in the open Pulpit), That one of the first Plungers there at *Baptist-Mill* (for so is the place called) frequently lay with the Women he plunged; with her in particular, which made her go up and down as a Terror to her self. I call the great God to record, I mention not this Story on any Design against the Anabaptist; but to cure them of this Evil, if there may be hope. I doubt not the Piety of many of them. He that had the Vanity of writing himself lately *Medicina Doctor Academia Cantabrigiensis*, to make himself look

bigger after the *Portsmouth* Weights, had debated themselves to cope with him, talks like a little piece of Infallibility about Plunging. He is (I confess) a Man of Parts, that is to say, for a Taylor, or a *Mandamus* Doctor by a Popish King, who could make Taylors Quack-Physicians, as well as Coach-men Justices in some places. We are told, All the Ancients plunged; How long have some Men been acquainted with *Lactanius*, *Origen*, *Socrates Schol.*, *Eusebius*, and other ancient Writers? I am sorry for the Book of his Whoredoms and Drunkenness, printed by a Dipper. I hear D. R. got his Infection in the Water. Mr. *Danvers* (or if you will *Mrs. Danvers*) Collections may serve, some Men; or will *Clark's* Lives serve the turn? who wanted somewhat else besides a good Style, and is unfit for the Learned. He leaves out remarkable Passages in Lives, and names quite ones. I pray, when *Austin* the Monk baptized Ten Thousand in one Day, were they plunged all, so many Saxons, in the River *Swale*?

I pray, Brethren, when you embrace young Maids and Women in the Water, remember one place of Scripture, which I will make good to be an excellent place against plunging such Women, *Lead us not into Temptation*; and then I hope you will never thus go down there more. My way is now plain to my second Assertion.

Second, That Plunging is contrary to the Doctrine of Baptism, and is no lawful Baptism. Is it true, that Baptism is a Washing with Water in the Name of the Father, *Baptizatio aqua*? Then

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Then not into Water-Baptism signifies a Sprinkling with the Blood of Christ, a Washing of the Spirit, a pouring of it, &c.

I pray all Pedobaptists, when they baptize Persons grown up, not to put their Heads into Basins or Fonts; tho' I do not say, they that do it should be baptized again; no, nor if plunged Head and Ears, for *Quod fieri non debet factum valet*, but *fieri non debet* still. I hope, by this time, I have convinced some of them, who have granted Plunging to be a lawful Baptism, though not a necessary one. I say, it is not a lawful one; Plunging is not of God, I would be bound to make it good, that it amounts to a Demonstration, or that which is next to it, That God never sent such Reformers of Reformed Churches, who urled to the best of Ministers, Repent and be plunged, whose Whoredoms, Murders and Blasphemies were the worst acted under the Sun, as *J. of Leyden*, &c.

I cannot but, with the highest Indignation imaginab'e, think of some Plungers, who shall tell us, Such Criticks of ours say, *Baptizo* signifies to plunge or dip, and there stop; when they tell us, Or other ways of Washing, and cite *Mat. 3. 11*. for one. Oh! No Protestant would so serve a Romish Priest, nor perhaps a Romish Priest a Protestant. I could tell a woful Story, when some once appeal'd to *Hollyock*. Tho' he since would prove it by Miracles and Cures of sick Persons thus plunged. 1. Do not lie for God. 2. Nor put that for a Cause that is none. How many Infants baptized when almost dead have recovered? 3. We are sure of the contrary.

ry. 4. I know more learned Anabaptists than one, that tell us, *Going down in the Water at any time is a cure for many Diseases, the Blood running to its Center.*

1. Where are their Wonders then ?
2. Why do not their Physician plunge to Distempers ?
3. Why are they so shy of Profession of Faith generally in Frost and Snow ?

Thirdly, Now I come to that which may occasion the greatest Wonder at the first hearing but is as easy to prove as any Proposition before. That if Plunging were a Duty, the Anabaptists practise it not.

Never knew I a greater Gulph between Principles and Practice than here: Did Christ indeed give them a Commission to Plunge, and do they only Dip ? There is a great difference between these two, as I have proved elsewhere. *Dip thy Member with me in the Dish.* To plunge in Butter or Vinegar many things we decently dip there, would turn the Stomacks of well bred Persons, and make them loath us as nasty Beasts. *Joseph's Coat* was dipt in the Blood of a Kid, not plunged sure; there was not Blood enough for this, neither had it lookt as the Coat of one whom some evil Beast had devoured.

Now no more can be call'd Baptism, than what is the Baptizer's Work? The Person who goes up half way often, or more, is he so far Sebaptist? Is every part defiled by Sin, and must it be mortified by Grace, as the Anabaptists

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and therefore all be baptized ? What a Mutilation is here of this Sacrament ; as of the other in the Church of *Rome* ; Doth the Bread, without Wine make a Sacrament ?

I have heard of some in the Country, that have been plunged by putting Men into a Pond in a Sheet tied to both ends. Now I grant there was Plunging indeed, but there were two Baptizers by the way, and one only baptized ; an Unpresided Antisciptural Thing. It is asked, *Did John Sprinkle* ? That is not the Question ; he did not plunge. I know none that sprinkle, which is, strictly, throwing drops here and there. Can a bit of Bread, and a sip of Wine be call'd a Supper ?

A late Writer comes now to my Hand, who asserts what I do of *John's Baptism* ; I am glad to find him Harmonizing with me in this thing : we have both hit on many Phrases, which might make some think I had plow'd with his Heifer ; no, my Notion were the Result of free Thoughts, not many Months since ; and for this Book, I never saw it till all my former Work was finish'd. This Author says that which deserves Consideration, *That it is strange, that if Baptism must be by Plunging, and this practis'd by John and the Apostles, How was it that this Ordinance had not taken its Name from βαπτω Bapto, which signifys to plunge or dip ; but from βαπτίζω Baptizo, which never doth so. This Notion is, as βαπτω signifys, to Plunge or Dip, exclusive of all other ways of VVashing ; so βαπτίζω, its derivative, signifys otherways of VVashing, exclusive of Dipping or Plunging.*

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Bravo!

So he challengeth any Man to name one place in Scripture, where *βαπτίζω* signifies to Plunge. That derivatives in *ζω* in Greek looses much of their force. VVe know in *Latin* words ending in *ſco* do, as *Ferveſco* from *Ferveo*. But I may further conſider this, if replied to. Tho' I declare, I ſhall not regard a *Danvers* or a *Ruſſel*, No, falſe Hiſtorians; a poor Plea to ſay, *The Wife did it*; no *Pretenders to Philology* and *Philology* they underſtand not. I expect Miniſters and learned Ones: If Mr. *W. Collins* be the Man choſen, as ſome ſay, I ſhall be glad to fall into the hands of a Man of ſo much worth, ſeriousneſs and good temper, ſuch as I can better admire than imitate. If Mr. *Steed*, Mr. *Stennet*, or Men of known Learning and of good Report, Sound in our unhappy Controverſies about Doctrinals, and of untainted Loyalty, think fit to appear, I ſhall treat them with that Civility they deſerve; and I deſire that Intimacy and dearneſs of Affection, that hath been between us, may continue; if not, it ſhall not be my fault. I pray them follow, if they appear my Arguments, cloſely; and trouble me not with Authors, theirs or ours, I care not what. They ſay, my Enquiry is what *John* ſays, and what Men ought to ſay after him.

I hope, in time, to make it good at large, if I muſt do it, That *John* declares he plunged; not, becauſe he ſaid he Baptized them, not Bapt: But what I have done already, is enough for once.

Now as Baptiſt, Baptize, and Baptiſm are derived from *βαπτίζω* Baptizo, what woeful Work is here

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here for Men to usurp those words to themselves, when they belong to us. Now, say I, they being Plungers Vulgariter, as before, must have their Denomination from *Baptis* (*Bapts*). Then say I, they are Bapts, we are as Baptist; they Bapt, we Baptize; they Plunge, and have Bapmism, we Pour (or Sprinkle) and so have Baptism. They that understand the Greek Tongue, know I thus derive right in these new Names.

O my Dear VVord Baptist, have I redeemed thee out of the hands of them that have led thee Captive! VVelcom in thine own Place and Land.

I know some Plungers who are angry with their Brethren for calling themselves Baptist, as it, say they, Pedobaptist were against Baptism, or this Gospel-Ordinance. A worse thing is it to call one another Brother on this evil Practice, and not the best Men not so. Some of the late Men are almost Sick of such Fooleries; who are more judicious, more humble, more sober, and, I think, every way better Men and Christians, and fitter for human Conversation than the old Men. Some of them would lift up Eyes to Heaven, if not Hands, walking in the Streets; who did this in the time of Christ? They would where I lived, in Prayer, Preaching, and Discourse, say, for Lord God, Lord God, &c. Notes and Hourglassies, Black Cloaths, were Antichristian Things, as well as our Baptism and Singing of Psalms, and Ministers Maintenance. Blessed be God, many are much recovered. Oh! that the Leprosy were thoroughly
D healed,

healed. I pray, them that are for that glorious Gospel Institution of singing Psalms, that more resembles the eternal VVork in Heaven than any one Duty does on Earth, to consider often and urge it to their Friends that call it Ballad Singing. Whether Singing be not a Duty mentioned in the New Testament, distinct from Prayer? Whether it must not be performed in one way, or some other? but they do it in no other. Therefore let them in this, Hath God appointed an impracticable Duty, to tell us the Church hath been in *Babylon*, and therefore the Harp must be hung up. That Singing and Praying are all one in the N. Testament, and yet after all say, The time is look'd for, when a Brother may be moved to stand forth and sing a Hymn according to the ancient way, are strange Assertions and Contradictions. I know many well meaning Bapts, do believe the old Men more heavenly than these, because many of them talk'd often of Religion; who, perhaps, could talk of little else, and not tolerably well of that. But to return from this Digression.

If it be ask'd, *Is not Plunging practicable on their Principles? Or, what would I do if of their mind?* Be not angry, seeing you ask the Question: I grant, I am not bound to plunge immediately with my own Hands, it is enough if it be done mediately, by a certain Engin, what do we call it? where troublesome Persons are put, who would willingly come out as soon as they can, and I would move it up and down by a Rope.

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How odious is it to see Men over-valuing things on Mistakes? These Men have made as great an Idol of their Baptism, as some Presbyterian Ministers have of the Assemblies Catechism, that when they should expound Scripture according to the Example of *Ezra*, who read the Law, and gave the Sense, and is, without all doubt, the best way of Preaching, better than Sermonizing it self, They expound forsooth that Catechism, when the Law and Prophets, the Gospels and Epistles are never once expounded. Expounding in Bp. *Hall's* way in his Paraphrase; with some Observation after all in *Willet's* way, and others, would sooner be remembered, when the Chapters were afterwards read alone, or in the Family.

A sudden thought comes into my mind, *Act. 3. 11* He that cometh after me, shall baptize you with the Holy Ghost, and with Fire, *Act. 2. 17* That was pouring of the Spirit. It is evident, that Baptizing signifies Pouring, or else the words are not true.

And now Mr *Keith*, you see I have once more appeared for you. I know most of you go to the Church of England, some to the Anabaptist, Love one another; bless that God that hath pluck'd you all (as Brands) out of the Fire.

I know some of you despise the Anabaptist, because of many of their ignorant Teachers. I that know them, declare:

First, That I question not, the Bishops have often ordained Men more Ignorant.

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Secondly, All Storys of the Anabaptists are not true. If some hear a piece of Dunstical Divinity, Oh! *It is an Anabaptist* presently; when perhaps not so.

If it be ask'd, *How I came to be so favourable in this Controversy to them, who have been so keen against two sorts of Men owning Infant Baptism*; and so, my Brethren, I declare, I look on the Controversy about Water Baptism, as nothing to that about *Justification* and *Repentance*. I look on a Calvinistical Conformist, and a Calvinistical Anabaptist, more as Brethren, than a Calvinistical and an Arminian Conformist are so; or a Calvinistical and Arminian Anabaptist so. I had rather any Man tore my Cloaths than my Body. I declare, I find not any such Ignorance among Anabaptist Preachers, that are unlearned according to the Cry of it. Mr. Benjamin Keach his late Book about the *Change of the Sabbath*, was approved of by the Arch-bishop, who desired to see him about it.

There are another sort of Men, that make woeful Work abroad. I will divert you with a Comical Story I lately heard of two Men, that set up for great Expositors of Scripture without Learning; but I could never hear they were Anabaptists, nor believe they were. They applied themselves to a worthy Divine, and told him of their Abilities this way; and desired him to try them. He asked them, *What Trades they were of*? One reply'd, *A Vintner*; the other, *A Taylor*. I hope, said he, *I shall find you Men, though not Scholars, shall I not*? Yes, Sir. I pray, Mr. Vintner, when you breach a Butt of Wine,

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Wine, what Bottles do you use? My old ones. I pray, Mr. Taylor, when you patch an old Garment, do you not sometimes put a new piece? Yes. Then said he, I will prove, by Scripture, you are no Men; for it is said, No Man putteth new Wine into old Bottles; nor putteth a new piece of Cloth on an old Garment.

Any may imagine how these Reverend Expositors were confounded.

But it may be some Reformed Quakers may say, Have I a not one Word to say for our Infants, who cannot speak for themselves? Many Adult Persons, now baptized, may have Infants, what shall they do?

1. It is certain, some Infants were elected, and shall be saved.

2. None can be fit for the Kingdom of Glory, that were not fit for the Kingdom of Grace.

3. It is evident, Children were once Members of the Church of God; who cast them out? not God, not Christ sure; none but Satan, and — did it.

4. In the New Testament all is confirm'd, of such in the Kingdom of God. The Promise was to them; they are said to be Holy. The Sign of the Covenant of Grace was changed, Circumcision into Baptism. I need no more to know, who must be the Subjects of Baptism, whether Infants, than to know whether such were of Circumcision.

I will shew one full place of Scripture for Infant Baptism: Be baptized, every one of you, for the Promise is to you and to your Children, &c.

5. As Christ proved the Resurrection of the Body to the Pharisees, not by plain Scripture speaking of that matter; but by good Consequence, so might we. And some Men may as well keep their Wives, and grown up Daughters, from one Sacrament, as their Infants from the other, for want of a plain Institution or Command, or however they will phrase it. Who cannot bring as plain Scripture as the afore-named, or Infant-Baptism, *Act: 2. 39.*

6. If Infants be not within the Church, they are without; and so no visible way left for their Salvation.

I know some fiery Pedobaptists are angry with me for my Conversing with Anabaptists, and speaking so favourably of them, and tell me what *Character* *one* *they had*, tho' now grown better — Are they grown better? I would we were too.

• Let none of us make an Idol of Baptism: Some will not bury unbaptized Children, yet read Prayer over Brother Drunkard, Brother Swearer, Brother Whoremonger, or Brother Athiest. Save me again, will not admit any to the Lord's Table but Dying Persons, which *holy* Mr. *Felly* and *honest* *John Bunyan* could not bear the thoughts of.

And now Mr. *Keith* and you Reformed Quakers gone to the Church of England, beware of such the who lay Infant-Baptism on the power of the Church Magistrates. Oh! So Dr. *Stillingfleet* when an Episcopalian in his *Irenicum*; so Dr. *Hicks* in a printed Sermon of his; so I fear Dr. *Barlow*, notwithstanding Complementary Letter to Mr. *Wills*. Dr. *Tully* told

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Friend of mine, That if D. B. had been search'd to the bottom, he was no Friend to any Baptism. So I think politicke *Jeremy Taylor*, in his *Liberty of Prophesying*, written in the *Interregnum*, to get a Toleration for the Prelatical Party, as he on the Return of the King pleaded. He designed to set us together by the Ears, he says indeed. We have more Reason on our side, but the Anabaptists more Scripture. A learned Distinction! He by Playing with Witticisms did the Anabaptists greater Service than they themselves. He made many go down into the Water, and had almost me for one in my younger Days. Some among you deny Original Sin, and yet baptize Infants according to your Liturgy. *For as much as all Men are born in sin* — And seeing this *Child is Regenerate* — What! that was never corrupted or defiled? But any thing for Tyth-piggs and Corn. *Jer. Taylor* was a notorious Dissembler here, and a Subscriber to the 39 Articles, tho' he denied Original Sin. The old Pelagians were not for Infant Baptism, nor could be; our new ones are indeed their Friends too much. You know, as well as I, many Anabaptist talk not now of *Baal*, *Antichrist*, *Idolatry*, when speaking of the Church of England. They acknowledge the Pity of many of that Communion: some occasionally hear and commend their Preachers. For *M. Pendarvis* his *Arrows* shot against *Babylon*. *Mr. Brown* his *Ferubbail*; with that place under the Title, *If Baal be a God let him plead for himself; because one hath pull'd down his Altar*. Would this Man challenge the God of the Church of England to come forth? He says, He that heareth the Parish Priest heareth the Bishop; he that heareth the Bishop heareth the Pope: And (no doubt) he that heareth the Pope heareth the Devil; and, say I, so he may, and never be the worse Man; for when do Popes preach I pray?

I knew a great Man, and good Schollar, among the Bapts, that got so many Colds by Dipping, that he would walk by the River and pronounce the Form of Baptism, and appoint a Deacon as his Substitute to Dip (and I believe many unknown to me have done the like). Now, how could this Man say, *I Baptize thee*? The unlearned Colonel *Danvers* very mannerly tells us, That when we say, *I Baptize thee* — we lye, because we Plunge not. Now, tho' I will have more manners than to say, this Man lied; yet I will say, he told a notorious untruth. Should not these Men, on their Principles, keep the Persons under the Water (tho' they do it not) whil'st they use this Form. And if this Bannism represent the Resurrection of Christ, as they say, should not the Persons rise out of the Water of themselves? be Active, not Passive, in this thing.

But about my Charge against Plunging Women. If it be said, Do not Taylors take measure of them, &c. ? Yes, and Physicians and Surgeons do more, to express all as modestly as I can; What therefore is necessary by the Law of God and Nature, must be done; but should other Men do to them, what Physicians, Surgeons, and others must, they sinn'd; especially, if they did this openly.

A Friend of mine told me, how a Kinswoman was invited to a Dipping; the Dipper and the Dipt were almost gone by the Stream: There was such a Cry, the Woman was content with her old Baptism.

You see I have taken a Method with the Anabaptist, none else hath done, that I know of: I therefore applied my self to the learnedst Pedobaptist in this City, who approved of what I have done. I communicated these Things also to the most Learned, Orthodox,

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thodox, Pious and Well-temper'd Anabaptists here, to know their Objections; I thank them for their Civility. If I hate their Cause, I certainly know, I love their Persons. I suffer'd once about a Year and halfs Confinement (which cost me about an hundred pounds) occasioned by Visiting a great Man of that Persuasion in Goal.

I have not now applied my self directly to them, but to you Mr. *Ruth*. My Work is not so much to pull down their Altars, as to strengthen our own. I hope this Consideration may content them; if not, it doth me. Can we not manage a Controversy among our selves, for fear of offending them? I owe them, nor any Man else, any such Service. They, & we of them, can set on us directly, not only in-Print, but in our Meetings.

I do declare, I intend not to answer every sawy, malepert, little Man, that shall set on me in a Coffee-House, or elsewhere; but am ready to meet any wise Men, whether Scholars or not.

If any of your Clergy do, as some say, put a few drops on the Child's Face; tho' I will not deny it to be a Baptism, any more than a few drops of Wine and crumbs of Bread (tho' indecently and irregularly thus taken) to be the other Sacrament, or the Lord's Supper: Yet I take it to be a way unsuitable, and an unwarrantable Practice.

I cannot but wonder at Mr. *Lestly*, and many great Men of the Church of *England*, that often call our *Baptists*, it is a Scruple to me so far to Countenance their Error, and Censure our selves. I know I love their Persons much better than he. In the place.

I have often call'd Noah's Ark, are good-temper'd, discreet, serious Bapts, who are dear to me, as I to them. They are the best Persons to be Examples of Temper and Moderation I ever knew; they do not grow shy of one of another, or refuse occasional Conversation, as some other Contenders do. I value them more than some others against whom I have written. Had two Men liv'd when Men were more devout than discrete, particularly in the Reign of Q. Elizabeth: A Question may be made, whether they had not been burnt for old Hereticks?

I grant indeed, the Controversy about Baptism is not so great, nor yet so small as some make it: If we err, we err like them of Old, who gave Infants the Lord's Supper: If they err, they err like *Moses*, whom God sought to slay, for not Circumcising his Child. But God is more Merciful to us than we are to another.

You young Men once again; take heed what you do: Were it only your contracting Colds and Pains in the Water, I would not so much care (for you do notwithstanding all Attempts to hide it); but beware of Heats, Libidinous Provocations there. Be to the other matter.

If any such should. They lead down all into the Water. Yes, for Convenience, not as a part of the Sacrament, but on a civil Account: For the Word and Element make the Sacrament. I ask, must they be plunged by you, that have gone to the Wast above it themselves? How horrid is it by the way to baptize Cloaths: I think I can prove it ought to be done on the Skin. How odious would it be in us

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By the way, some Anabaptists invite their Friends to Dine with them, and before them pray for their Infants, solemnly blest them, and dedicate them to God. I am glad they are come so far; but more of this and other things, if any sober Reply be made to me by any learned Divine; for no other, I declare must expect an Answer from me; let no such trouble me with Authors. I speak it without Vanity, and for good Reason. I have given away my Library elsewhere, to young Candidates in the Ministry, and others; and the Books I buy here, I commonly dispose the same way. I use not books; *John's* Testimony is better than other Mens Notions. He that believeth *John* and *Peter* plunged, had need of almost a Transubstantiation Faith.

They that tell us, how the Dutch (*Mat. 3. 1.*) read *John* the Dipper. If they meant Dipper, they might not mean Plunger.

I believe some of those love to make the World believe they understand Dutch, and I know not what Languages, that hardly well understand their Mother-tongue.

Do they mean any more than *John* the Washer? May not the word largely be so taken in that Language? Will any of them dare to say, who deny us Consequences, That they find Plunging used once in Scripture, or required in plain words, without a Consequence. They know how their Seventh-Day Men torment them with their Common-Question, *Where*

is your Institution or plain Words? Why not they as well as the others.

Let the Banes on their Notions, who will not have their Children baptized, because they have no plain Word or Example (say they) for it in Scripture, let them (I say) go Home and tell their Wives and Daughters that are Women: You shall never more go to the Lord's Table: There is no Word or Example for it in Scripture, and I have read my Bible over many times. Nothing can be said for this abominable thing but Consequences of Man's Wisdom: Remember what befell Nadab and Abihu, when they offered strange Fire, God commanded them not; for my part, I am for keeping close to the Word. You know how Infam-Sprinklers act contrary to Mat. 28. 19. And they that abhor this Idol Infant-Baptism, have set up another contrary to the 20th Ver. Teaching them to observe all things whatsoever I have commanded you. So much: No more. Now Christ commanded, permitted not the devout Women that wept at the Cross, and would Peter and the rest in Zeal and Piety, to sit down with him, where were Men Disciples only; nor find we one Example after.

For any Man to say, That Baptism must be of the whole Body, and not a part only; and yet he Baptized about the Shoulders and Head only, is such a Contradiction as is seldom found in any Party under Heaven, but among them. For as in the other Sacrament if the Bread were not Consecrated, and administered to the Receiver as such, but the Cup only, and the Baneer should take the Bread in a common way; could he say he took the whole Sacrament, Bread and Wine? No. So here on their Principles: It hath been a Query a long time, what Name this Party should

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should be called by; they call themselves *Baptist*: A high Name, given to none but *John* the Baptist, and this honourable Name was given him not purely as an Administrator of this Ordinance, for then all such might be so called. But we never read of *Peter* the Baptist, &c. How much worse is it for private Men, no Administrators, to take to themselves this great Name, and all the while be none, being Plunged? *John* the Baptist was so called, as the first Administrator: Now what Name shall we give them? *Anabaptist*? No, they care not for it, disowning being re-baptized, or baptized again; for so the word signifies. Mr. *Tombs* and others desired the name *Anispe-dobaptist*: And Mr. *Baxter* well replied, *It was a long word, and not easily pronounced by the Vulgar*. Perhaps they would crack the Word a thousand times to their Discredit and the Merriment of them that heard it.

Well then, I that love the Anabaptist more than most zealous Pedobaptist, have found out a word for them, that signifies, *Men for Plunging*; it is but a Monosyllable, easy to be pronounced, that is *Bapts*. I hope they that are Learned among them will not be angry for this Kindness (for indeed such it is) and then I have enough. For ignorant Men that cannot reason, but rave, I care not what they say, who are no more to be regarded by Wise Men than Baboons. I have too long replied to such, but intend no more. Perhaps such may say, I have Nicknamed them, and called them *Baps*, and then run on what a *Bap* is, and half of that ignorantly talk of. Others may say, I have made them *Owls*. No, there are enough such among us, as well as them. The Kindness I have hitherto shewn them, as well as other friendly Adver-

sary, I intend the continuance of, if they will give me leave. But if the best of them refuse any Acceptance of Civilities, I shall not impose on them, but be their Friend, if not their Companion. My Kindness to them hath given Occasion for a Story, *That I had renounced my Baptism, and were Plunged*, by which some great, godly, good Friends of mine, became my Adversaries. This is one reason, among others, why I was willing to appear against this great God-provoking Sin, to Renounce a true Baptism for one not so.

But I never intend to write one word more upon this Subject, unless a Reply by any worthy Divine and Schollar of theirs make it necessary. If any such appear (and let them as soon as they please, why not they as well as I?) whil'st I can have Pen, Ink and Paper; I hope to vindicate that righteous Cause I have now espoused.

And for a Close of all, Dear Mr. *Keble*, I am heartily sorry any Dissenters (especially Presbyterians) should so severely Censure you for your Compliance with the Church of *England*. You know, you went between me and the famous Author of the *Snake in the Grass*; sent me his Letters, and him mine, about Liturgies and Ceremonies, printed with his consent in my *Apology for Congregational Divines*; nothing more clean on both Hands. You then seemed to be of my mind, if you are otherwise perswaded, I am not, tho' I was glad to fall into the hand of one of the most accurate devout Advocates for that Cause, who made the best of it. If you have left me, and are now of his mind, I dare not Censure another Man's Servant. I hope you do nothing against your Conscience: I am not

not so sure you Sin in your Compliance with the Church of England in her Liturgies, Ceremonies and Sacraments, as I am sure some of my Brethren Sin in their ungodly Censures of you.

I do not much Care what Party hath you, seeing you have left the Quakers. You have left them that had the Plague Sores on them, and gone among them that may be Itchy or Lousy. Many say, you being such a little Man, will look very ugly in a Surplice. I tell them pleasantly, you will then but look like all the rest that wear it: For perhaps no Man looks otherwise that ever puts it on. If ever you appear against us (as some fear) I pray Answer my Arguments in my forementioned Epistle to Mr. T. If you thus do, you may see *A Third Friendly Epistle to Mr. George Keith, and the Reformed Quakers, by Trepidantium Malleus*: As Friendly as the Letters to the aforementioned great Man. You know how many plead *Plunging* from your *Fonts* and *Orders to Plunge Children, and not Sprinkle, but in case of Necessity*. Should I Answer this at large, I should make those Reflections as are not now convenient. Bishop Laud was the Death of many Infants by this barbarous ungodly Imposition.

Whereas several Bapts say, when we tell them the Tendency of imbrating fair Women, *We see what you are inclined too: We fear not* — When David, from the top of his House, saw Bathsheba bathing herself, perhaps as well Cloathed as some of their baptized Women are, though he a Man after God's own Heart, and so in as little Danger as any Man; yet we know the woful Conclusion. How much greater had the Temptation been, had David had this Woman

Woman in his Arms in that Water. If they thus dare to talk of Pedobaptist as less Chast than themselves, Experience proves the contrary: He that looketh on a Woman, and Lusteth after her (by Land or Water, it is all one) he committeth Adultery with her in his Heart.

POSTSCRIPT.

To my Dear Friends the
London BAPTISTS.

IF I have given you any just Occasion of Offence by any Words too sharp, I beg your Pardon; and I know you are reconcilable Men, as you have found me to be so. Pardon your worthy Preachers before named, and others, to be Ministers of Christ and of the Gospel. If any of our baptized Believers, whether Conformists or Dissenters, Ministers or People, be displeased for my saying so; I wish them more Charity, and you more Wisdom, and Light in our Controversies. No Baptists among us hates Plunging more, and yet loves the Plungers (falsly so called) better than

Sam. Reconcilable.

FINIS.